1: Staden--132-133 (1553-54) 1928 Tupinamba
116, 342

"They set up their huts, (70) which are about fourteen feet wide and quite 150 feet long, according to the number of those who are to inhabit them. These huts are about twelve

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"70. Compare A Treatise of Brazil, Purchas (reprint), XVI, p. 423: 'These Indians doe use certaine Cottages or houses of timber, covered with Palme tree leaves, and are in length, some of two hundred and three hundred spans, and they have two or three doores verie little and low.... There be houses that have fiftie, sixtie, or seventie roomes of twentie or five and twentie quarters long, and as manie in breadth. In this house dwelleth one principall man or more, whom all the rest doe obey, and ordinarily they are kinsmen. In every roome of these dwelleth a household with their children and family without any repartition betweene the one and the other, and to enter in one of these houses is to enter into a laberinth, for every roome hath his fire, and their nets hanging, and their stuffe, so that comming in, all that they have is in sight, and some house hath two hundred persons and more.' The object secured by the lowness was coolness in hot weather, heat in cold seasons, and freedom from flies and other such pests."

feet (2 fathoms) high and are round at the top and vaulted like a cellar. They roof them closely with the branches of palms to keep out the rain. Inside, the huts are all one: no one has a separate chamber to himself. Each couple, man and wife, has a space in the hut on one side, the space measuring about twelve feet, and on the other side lives another couple, and so the hut is filled, each couple having its own fire. The chief of the huts has his dwelling in the centre. The huts have gener- [133] ally three doors, one at each end, and the other in the middle, and the doors are so low that the people have to stoop to get in or out. Few of the villages have more than seven huts. Between the huts is a space where they knock their prisoners on the head."

2: Thevet--222-223 (1555) 1878 Tupinamba
116, 342

The huts are from two hundred to three hundred feet [AM: pas] long and about twenty feet wide. They are made of wood and covered with neatly arranged palm leaves. Every house has several very low openings they must stoop to enter as if passing through a wicket gate. In a hut there are several households and every one has for himself and his family three fathoms in length.

5: Léry--566
116, 342, 361

(1557-1558) 1906

Tupinamba

"The things of the ground, with them are Cottages, and fields farre larger then might be required for maintenance of the Inhabitants. As touching the Cottages, you are first to understand, that every Village containeth sixe hundred men: wherefore very many are of necessitie to dwell in one and the same Cottage. Notwithstanding everie Family possessing their place without any distance betweene (for there is nothing that may hinder, but that from one end unto the other those houses lie open, which for the most part are extended sixtie paces in length) everie Master of a Family hath his wife and children placed apart. Moreover, you are to observe (which surely is to be wondred at) that the Americans inhabit not one place above five or sixe moneths. But carrying away the matter and herbe Pindo, whereof their houses consist, they often transport their Villages, which yet alwaies reteine the same names. Wee our selves saw some Villages remooved a mile from the accustomed place. No man buildeth a Cottage, which he is not compelled to finish, nay, to build and plucke downe, about twentie times before his death, if hee have attained to the full age of a man. Now if it be demanded of them, why they change their habitation so often? The answere is easily made. That the changing of the Aire is verie profitable for the health: besides, that if they should alter the custome of their ancestors, they should presently perish."

6: Abbeville--65-66 (1611) 1614 Tupinamba
116, 342

The Indians recognizing the necessity of this fort [AW: a fort being built for the French] which concerned their interest as well as ours began immediately to work with great lightness and gaiety of heart constructing several huts for the French, made of small trees which they cut 12, 15, and 20 feet long, according to the desired height of the huts. These said trees being placed in the ground one against the other, they attached them with other pieces of wood running transversely, and other beams and framing members (sommiers); over which they mounted the pieces in the form of rafters (cheverons), and crowned them with the leaves of palms called in their language, pindo which they [66v] placed so that the rain could in no way enter, and which, on the interior, gave a curious effect of paneling.

6: Abbeville--181v-182 (1611) 1614 Tupinamba
116, 342, 361

...Their villages which they call oc, or taue are nothing but four huts made of big trees or posts, covered from top to bottom by palm leaves, which they call pindo.... These huts are from 26 to 30 feet wide, and 2, 3, 4, or 5 hundred feet long, according to the number of occupants. They are arranged like a cloister, that is to say in a square, as the Place Royal in Paris: so that they have in the middle a beautiful large plaza. The 4 huts thus established with the plaza in the middle make a village, of which some are larger than others, there being 27 in all [182] on the Island of Maragnon...

6: Abbeville--221 (1611) 1614 Tupinamba
116, 342, 262

The most common kind of palm tree is called ouäcoury, whose branches are called pindo by the Indians and used to cover their huts. This tree has a large fruit covered by a thick bark. Inside are 4 or 5 nuts about as long as the little finger, very good to eat, from which the Indians make a mild and very good oil. In the center of the trunk of this tree is a marrow [AM: palm cabbage] which the Indians call ouäcoury rouan, it is very good to eat cooked like nuts or almonds or in other ways.

6: Abbeville--221v [2] (1611) 1614 Tupinamba
116, 342

The carana-vue has very large fan-like leaves... The cannibal Indians (AM: Tabayara) of the mountain Ibouyapap, thatch their huts with these leaves.

6: Abbeville--277v-278 (1611) 1614 Tupinamba
116, 342

These long lodges [AW: of the Tupinamba] have no closure or separation to prevent a [278] view from one end to the other; nevertheless they all live in it without confusion, each father of a family having his wives, his children, his slaves, and his furnishings in his own section.

7: Evreux--140 (1611-13) 1864 Tupinamba
116, 342, 726

War parties were accompanied by women. In the evening the men went fishing and hunting and the women fetched water. They built small provisional huts (ajoupanes). The war chief suspended his hammock in the largest cabin and all the other chiefs took their hammocks to his quarters where they spent the night. A custom which they always observed, especially when they were near the enemy. They took good care to attenuate the brightness of their fires, for there are always sentries at the top of the trees who watch for the glare of camp fires.

8: Soares de Souza--190 (1570-87) 1851 Tupinamba
116, 342

The Tupinamba use the young leaves of the pindó palm to cover their houses. They take them when they are still closed and open them with the hand.

9: Cardim--423-424 (1583-1601) 1906 Tupinamba
116, 342

"These Indians doe use certaine Cottages, or houses of timber, covered with Palme tree leaves, and are in length some of two hundred and three hundred spans, and they have two or three doores, verie little and low. They shew their valour in seeking timber, and verie great posts, and of great continuance, and there be houses that have fiftie, sixtie or seventie roomes of twentie or five and twentie quarters long, and as manie quarters long, and as many in breadth. In this house dwelleth one principall man or more, whom all the rest doe obey, and ordinarily they are kinsmen. In every roome of these dwelleth a houshold with their children and family without any repartition betweene the one and the other, and to enter in one of these[424] houses is to enter a laberinth, for every roome hath his fire, and their nets hanging, and their stuffe, so that comming in, all that they have is in sight, and some house hath two hundred persons and more."

"....they went a good league and a half to a village of houses in which there must have been nine or ten dwellings, [25] each of which they said was as long as the captain's ship. And they were of wood with sides of boards and covered with straw, of reasonable height, and all had one single room without any divisions. They had within many posts, and from post to post a net is tied by the ends to each post, high up, where they sleep. And underneath they made their fires to warm themselves. And each house had two small doors, one at one end, and another at the other. And they said that thirty or forty persons dwelt in each house, and that thus they found them."

12: Magalhães de Gandavo--87 (1576) 1922 Tupinamba
116, 342

"These Indians live in villages: each village has seven or eight houses which are very long like a rope walk or warehouse, constructed of wood almost entirely, and covered with palm leaves or other similar forest plants: they are filled with people from one end to the other, each person having his allotted place with a location for the hammock in which he sleeps: thus they are side by side in rows; and in the centre of the house there is an open passage, which, like the passage way in a galley, is used by everybody to go to his sleeping quarters."